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whom the Heavenly Father was strangely hidden. "He went about always expecting to find traces of the work of God's Holy Spirit." And this sympathetic spirit made him equally a welcome and honored guest among the European residents and visitors, between whom and the missionary a great gulf is too often fixed.

This unusual and interesting story<sup>4</sup> is written compactly, with considerable literary skill, in an attractive little volume that might be read through in an hour.

*Christus Redemptor*<sup>5</sup> forms the sixth in a series of mission-study textbooks, of which *Via Christi* was the first, prepared for the use of the Women's Missionary Societies of the United States. This volume, like its predecessors, is furnished not only with the indispensable map and bibliography, but also with useful illustrative quotations and suggestions of topics for further study.

The subject-matter, in itself, picturesque and interesting, is well selected and well arranged, and the narrative flows on in an easy and agreeable style.

The preface to *Religions of Mission Fields*,<sup>6</sup> in which Judaism and Roman Catholicism are included, explains that this textbook supplements the treatment of non-Christian religions in two books already published, and is intended primarily for students who expect themselves to be missionaries. To this class of readers it will offer, perhaps, some assistance; but the book may easily disappoint even moderate expectations. Its workmanship is rather clumsy; some chapters are overloaded with needless detail; the arrangement of topics is often confused. The most useful portions are those which treat of the present-day aspect of non-Christian religions, in which the missionary authors use material gathered from personal observation and experience.

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#### BRIEF MENTION

ELEUTHEROPOULOS, ABT. *Das Schöne*. Berlin: Schwetschke, 1905. xv+272 pages. M. 5.40.

In this work the author, following the empirical method, proposes first to examine all judgments of aesthetic value both in the ordinary human consciousness which

<sup>4</sup> *David Hill, an Apostle to the Chinese*. By W. T. A. Barber. London: Kelly, 1906. 128 pages.

<sup>5</sup> *Christus Redemptor: An Outline Study of the Island World of the Pacific*. By Helen Barrett Montgomery. New York: Macmillan, 1906. 282 pages. \$0.50 net.

<sup>6</sup> *Religions of Mission Fields as Viewed by Protestant Missionaries*. New York Student Volunteer Movement for Foreign Missions, 1905. 300 pages. \$0.50.

appreciates beauty and in the special artistic consciousness which produces it. He would then proceed to draw general conclusions concerning the significance of beauty, and the truth contained in the judgment of aesthetic value. The conclusion reached is that the aesthetic judgment depends upon a relation between the *form* and the *content* of an object. Both of these factors have objective existence. Form is that which defines an object, its shape, symmetry, and inclusion of difference in unity. Content is the sum of the qualities, material and spiritual, which are essential to it. Beauty signifies a harmony between the two. As such it serves no external end or utility. The beauties of nature are nature's necessary self-revelation. Likewise the beauties of art reveal by internal necessity the impulses of the artist's consciousness. Whenever an object thus possesses aesthetic value we intuitively perceive and admire its beauty.

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BLANC, ÉLIE. *Dictionnaire de philosophie ancienne, moderne et contemporaine*. Paris: Lethielleux, 1906. xvi + 1247 pages. Fr. 12.

The four thousand articles in this dictionary are designed by the author to cover the field of ancient and modern philosophy. Especial attention is paid to contemporary thought and to recent philosophy in France. The principal aim of the dictionary, however, according to M. Blanc's frank avowal, is not to present history or bibliography, but to inculcate doctrine. For philosophy, from the Catholic standpoint, is not an intellectual diversion to be followed for its own sake, but a means to the attainment of positive truth. Such *dogmatisme moderne*, we are further informed in the preface, need not prevent a writer from giving a fair and accurate account of all views, even those most hostile to the accepted doctrine. Whether or not such fairness and accuracy have been attained in the present volume is a matter of opinion. The articles are clearly written and contain much valuable information. But the space given to even the greatest systems in such a book is necessarily limited, and the impartial reader is irritated to find so large a portion of it given to criticism that the exposition of the theories themselves is rendered still more incomplete and inadequate. Very slight notice is taken of the earlier English empiricists, particularly Locke and Hume, although Mill and Spencer are more fully treated.

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JACKSON, H. L. *The Fourth Gospel and Some Recent German Criticism*. Cambridge University Press, 1906. xiv + 247 pages. 3s. 6d. net.

The author is an English clergyman. The book, a recast of Sunday lectures, does not claim to be "a contribution to what Soltau speaks of as 'das Hauptproblem aller Bibel-Kritik.'" It is, however, a very useful compendium of many aspects of the problem and of widely gathered opinions for its solution. The language is popular, but sometimes wanting in clearness. The frequent summaries are helpful to the reader and make amends for some needless repetition. Unfortunately there is no index.

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KURTZ, G. H. *Abriß der Kirchengeschichte: Ein Leitfaden für den Unterricht in höheren Lehranstalten*. Sechszehnte, revidierte Auflage. Leipzig: Neumann, 1906. M. 2.20.

The fact that this useful compendium has reached the sixteenth edition is a sufficient guarantee of its excellence.